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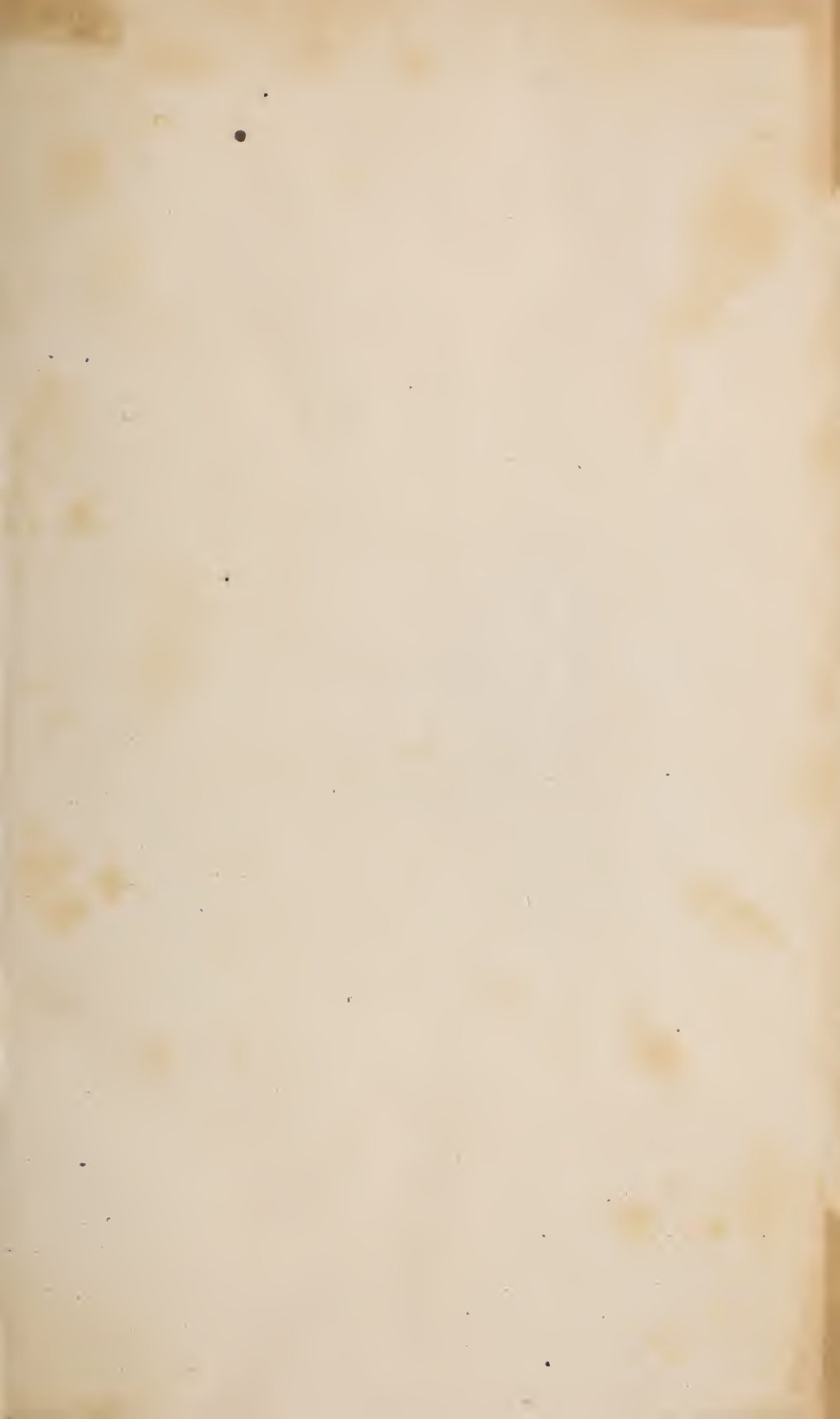
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THE

MISSIONARY HERALD.

VOL. LIV.

MAY, 1858.

No. 5.

American Board of Commissioners for Foreign Missions.

Canton Mission.—China.

LETTER FROM MR. BONNEY, NOVEMBER
26, 1857.

THE unsettled difficulties at Canton constrain missionaries, and other Europeans and Americans, still to reside at Macao; and "on account of the great stream of emigration" to that place "rents have been trebled, and even quadrupled," rendering it much more difficult to procure suitable buildings for residences, or for chapel services. "We watch the movements of the hostile parties," Mr. Bonney says, "for on the result of this struggle depends the freedom of missionary labors at Canton. The India mutiny has withdrawn troops from China, and delayed the settlement of these difficulties."

Missionary Labors at Macao.

Respecting his missionary work he writes:

The duties and labors in which I have been engaged since I last wrote, have not much varied from what they were at that time. The daily chapel preaching, (except on Wednesdays and Saturdays,) the little nursery of six Chinese girls under Mrs. Bonney's charge, and occasional walks in the Chinese hamlets on Macao peninsula, and to country passage boats, for the distribution of tracts, occupy most of my time. The attendance at the chapel continues as good as

at first, the little room being generally filled. From one hundred to one hundred and fifty is the average attendance. The Chinese population of Macao has increased considerably the past summer, by removals from Canton on account of the war. This has brought to us both new and old hearers. On the Sabbath, the attendance is larger than on week days, the room being generally crowded. My assistant has been faithful in the study of the Scriptures, and as earnest in his instructions and exhortations to his countrymen as I expected. His great desire appears to be, to impart, in clear and plain language, to his countrymen, the momentous truths revealed in the Gospels. He occupies at least an hour at every meeting.

Mrs. Bonney's School.

Mrs. Bonney's little school is thriving. We hope, and daily pray, that these little ones may become plants in the garden of the Lord, and lights in whatever dark place of this land Providence may finally assign to them. In knowledge of the Scriptures, reading their own language, and needle-work, they have made remarkable progress. Four of them are fatherless orphans, whose mothers obtain a scanty livelihood by hard daily labor.

Our object is to give them a Christian education, wholly in Chinese, and let Christian truth and practice develop in and through the Chinese language, their mother tongue. Study of the English language might be a hinderance to their Christian education, in their circumstances. As it would be endangering personal safety to go outside of Macao except with a military guard, my distribution of tracts, and neighborhood visits, are confined to this place. But there is enough to do here to occupy all one's time and strength. When we were driven away from our parish by war, the same war compelled many of our parishioners to follow us.

Amoy Mission.—China.

RELATION TRANSFERRED.

THE dissolution of the connection between the American Board of Commissioners for Foreign Missions and the Reformed Dutch Church, which took place last September, prepared the way for the transfer of the Arcot and the Amoy missions to the care of the Board of Foreign Missions of that Church, if the missionaries should ask a release from their connection with the American Board for this purpose. In the case of the Arcot mission, the transfer was completed some months since. From the three missionaries at Amoy, letters have now been received requesting their release. Two, at least, of these letters—those from Mr. Doty and Mr. Talmage, who have been long connected with the Board, should find a place, in full, in the pages of the Herald. They breathe a spirit most kind, fraternal and affectionate towards the Board and its officers; and it will be seen that these beloved brethren under relations in which they have been so happy, with much the same feeling which was so fully manifested by the members of the Reformed Dutch Church at Providence, and with like regrets. The letters are addressed to the senior Secretary of the Board, and contain personal allusions which, under the circumstances, the editor considers it neither necessary nor proper to suppress.

Letter from Mr. Talmage, December 24, 1857.

Your letter of Sept. 21, addressed to the Amoy mission, was received a few

days since. By the mutual action of the General Synod of the Reformed Protestant Dutch Church, and of the American Board of Commissioners for Foreign Missions, it has become the manifest duty of each of the members of our mission, (as we are members of the Reformed Dutch Church,) to ask of the Prudential Committee, that our present relation to the American Board may be dissolved, in order that we may be connected directly with the Board of our own church. This letter is to ask such a dissolution of our relations, for myself and family.

I trust we love the cause of Christ, and therefore we love both the American Board and our own church, as well as all institutions whose object is to build up Christ's kingdom in the world, and all branches of that kingdom. But while we feel this love to other Christian institutions, and other churches, we love the American Board and our own church with peculiar love. It is not necessary for me now to dwell on the subject of our love to our own church; but it seems proper that I should say something on the subject of our feelings towards the American Board and its officers. At least, silence on this subject, on the present occasion, would do violence to those feelings; and therefore you will bear with me, a few words.

Our relation to the American Board has been to us exceedingly pleasant. We have felt that we had an especial interest in all the operations and in all the discussions of the Board. Especially has *your* correspondence given us many, many hours of enjoyment. We have looked forward to your letters with pleasant anticipations, and have only wished that they could be more frequent and of greater length. When received, they have always been precious to us, on account of their tender sympathy, their Christian encouragements, and their wise counsels. But now, although we shall continue to feel a deep interest in the proceedings and welfare of the Board,

it will no longer be as *our* Board; and probably we have received from you your last kind letter, and this is my last to you, in the relation which has so long and so pleasantly existed. But, though the relations change, we shall yet feel that we have a claim upon, and doubt not that we shall receive the benefit of, your sympathies and your prayers.

Though we heartily approve of the action of our church in this matter, and cordially go with her, yet we have been contemplating, for months past, the time of separation, with many feelings of sadness. Now the time has come, and we must perform our part in the act.

We thank God for all his goodness to the American Board; and we earnestly pray that that goodness may be continued, by increasing, and still increasing, the already extensive usefulness of the Board. We thank him, also, for all the wisdom, and prudence, and kindness, which he has enabled the Prudential Committee, and other officers of the Board, to manifest in the discharge of their various, and difficult, and solemn, and blessed duties. As it is with yourself, by your official position, that we have been brought into the most intimate relation, we must also be allowed to record our thanks to the divine grace which has so guided and directed all things, that in all our correspondence, and all our relations, there is not one unpleasant thought in reference to the past. Thanks be unto God, I was going to say, for the sadness of this hour; it is better to say, for all those pleasant memories of the past which have given occasion for the present sadness.

There may be those who could not appreciate the above remarks, and might suppose that they were something different from a simple expression of the feelings of the heart. But your knowledge of us, and your Christian kindness ever manifested in your correspondence, especially in your last letter, in which you touch so tenderly on the subject of our separation from the Board, assure us that

you can appreciate them. There is such a thing as Christian sympathy. There is the communion of saints. May these feelings, which God has put in our hearts, lead us to strive more earnestly after, and look forward with more ardent desires and brighter anticipations towards the time when our relationship to each other, through Jesus Christ our Head, shall have a nearness and a blessedness, of which our sympathies here are but the feeble beginnings.

Letter from Mr. Doty, January 5, 1858.

The hour of trial has come. In order to cast in my lot more specially with my own church, this letter is to ask for myself and wife, from the Prudential Committee, a release from the service of, and the so long continued connection with, the American Board of Commissioners for Foreign Missions.

The step thus taken has been prominent before my mind for months past, and has been the subject of much earnest reflection and prayer. I can and must confess, I have shrunk back from laying my hand on that tender chord which has bound myself and you, and the dear fathers and brethren, for more than a score of years, together in the work of the Lord. Were I to consult personal feeling, and regard simply individual predilection, I would cling to the so long sustained relation to the American Board, its Prudential Committee, the Secretaries, and other officers, among whom my heart prompts me to single you out, as the one with whom I have enjoyed the closest relation, along all the course of which there are so many and so pleasant memories. Did not higher duty call, it would be my choice, as I should esteem it a privilege, to spend what may remain of life in the same relation, working on, according to the ability which the Lord may give, that his kingdom may come and his will be done, as in heaven, so on earth. But I love my own church, and there are duties which I owe to her. It was as a mem-

ber and minister of that church that I became connected with the Board; and now it is because I still am such, and that church believes that by separate and independent action she will more efficiently, and on a broader basis, prosecute the same work in which she has been co-operating with the American Board for a quarter of a century, that I go with my church. To me it is a source of gratitude and joy, that it is not out of rivalry, nor from jealousy, nor dissatisfaction, that the union in operation, between that church and the Board, has been dissolved. The act, though in many features painful, was prompted by the spirit of Christian emulation, and in the hope thus to become more earnest, and as we believe, more efficient co-workers for the salvation of earth's needy and perishing. *We* leave you, beloved brother, influenced, as you know, by the same motives, and animated by the same hopes.

And here, my brother, I do heartily thank you for your letter of September 21. Although the decision to seek this release from the Board was made previous to the reception of that letter, yet your kind consideration, and Christian sympathy and advice on the subject, were just what I felt to be needed, and what my heart craved, before this last act, severing so long continued, pleasant and tender ties.

In reviewing the past, oh! how much is seen calling for hearty thanks and grateful praise. I have no power of language to express what I would wish to; nor can I do it more in accordance with my feelings, than to say to the beloved fathers and brethren of the Prudential Committee, and to yourself personally, that all brother Talmage has said, finds a warm response in my heart.

Mr. Joralmon's Letter.

Mr. Joralmon joined the mission in 1856. In his letter, dated December 24, he says:

Though my connection with the Board has been much more brief than that of

my loved and respected associates in this mission, yet that connection has been, in every way, of the most pleasant and satisfactory character. Though none can be more deeply impressed with the idea that the Dutch Church and the missionary work will be the better for the change, and the A. B. C. F. M. eventually not a loser, yet I cannot but express my unfeigned regret at leaving you. * * While thus expressing my regret, I cannot refrain from telling the joy I have, and shall have, in the thought that the first years of my missionary life were passed in connection with the American Board of Commissioners for Foreign Missions. I cannot realize the change; I feel as if I yet belonged to you. My prayers shall always be for you. Brethren, farewell! and may the God of peace be with you.

Fuh-chau Mission.—China.

LETTER FROM MR. BALDWIN, JANUARY
23, 1858.

Church Organized.

THIS letter was written by Mr. Baldwin while crossing the ocean, on his way to the United States; but it relates to matters connected with the mission, and communicates intelligence of interest. On Monday, October, 19, 1857, services of a deeply interesting nature were held in the mission church at Puousengting. "We met," says Mr. Baldwin, "to baptize two new candidates, and to form a church of native converts. The congregation was composed of our families, teachers, scholars, and a number of people from the street and neighborhood, and was a respectful and orderly assembly." The services customary on such occasions were performed and a church was constituted, consisting of "the two school-teachers, Mr. Ting and Mr. Hung, and two scholars, named Siu-ching and Pin-Sing, all connected with Mr. Doolittle's school."

Letter from the Church.

Mr. Baldwin sends a letter from this new church (the first native church organized by the mission at Fuh-chau) to the American Board, which will be read with much interest.

He says, in introducing it: "The letter was evidently written with much care, and with due regard to literary rules. It is in the classic style, couched in most respectful terms, and conformed to Chinese ideas of politeness, but loses much of the force and freshness of originality in being translated."

"The time of our writing you is in the ninth month, when the yellow-flower tree puts out its cassia buds, a beautiful feature of the third month of autumn. We entertain respectful thoughts of the A. B. C. F. M., all the churches, the venerable teachers, great men and all the brethren, desiring that the Lord Jesus would bestow on you grace and peace. We, who respectfully make these statements, consider that the one family of men under the heavens, within the four seas, are brethren, and that those who become disciples ought the more to keep this in mind. We behold, far and wide, that the people of our poor country are altogether of corrupt manners, altogether a polluted generation. Because they have not early heard the heavenly doctrine, therefore what they do is opposed to rectitude, and they are all seduced by the devil. The hearts of those who follow the doctrines of the world, remain early and late unreclaimed, unless converted by the holy doctrine. We have heard that, in your honorable country, churches have been established in obedience to the Savior's command to disseminate the doctrine in the four quarters of the earth. This is precisely the office of disciples, so that within these few years, the true doctrine, in its wide dissemination, has reached China. This is indeed great favor on the part of the Heavenly Father, and a rich boon of felicity to our country.

"Fuh-chau is a principal capital, of wide extent; its people crowded, its literati very many, its officers numerous; but the preachers of the doctrine are barely a few men. This, in very truth, accords with what the Savior says: 'The harvest is great, the laborers few.' Now, happily, there are here a few

churches, a few chapels, and a few believers. Moreover, looking at the past from the present, [i. e. comparing the present with the past,] men are now more pleased to listen to the doctrine; but the preachers of the doctrine diminish, not increase, in which we do not rejoice.

"Just at this time Mr. Baldwin is returning home, and we send by him a letter, desiring that those who, in your honorable country, have the will to disseminate the holy doctrine, would realize [carry out] our Lord's heart of love to men, and not cast off our country because its waters are far and its hills remote.

"We beg you, Sirs, come down to our poor country, disseminate clearly, publish widely, that the sheep who have wandered from the way may not finally be lost. We most respectfully make our submissive report. We only desire that those who love us would take compassion on us. We earnestly pray God to grant you a peaceful journey to China, and we hope that the Holy Spirit will open the hearts of multitudes, and cause them to hear this doctrine with delight, and believe and obey the Savior Jesus; that all men may follow the holy Scriptures, embrace the holy doctrine, and return together to the holy country. *We do very exceedingly and earnestly hope for this.* We desire golden [most precious] salutations to you all.

"And may the grace of the Heavenly Father, the love of Jesus, and the influence of the Holy Spirit be ever with you. All this we truly desire."

To this letter Mr. Baldwin appends the following

Statements and Remarks.

Besides the names of the four church members, there are appended to the letter the names of five persons, who "wish to be Christ's disciples." One of them is a son of Mr. Ting, and most of them are scholars in Mr. Doolittle's school, who give considerable evidence of being sincerely interested in the truth as it is

in Jesus. Both teachers and scholars have received very thorough instruction in the things of religion, and have been subjected to the test of long and close observation. The church members, and several of those who request baptism, appear to be leading consistent lives. The evidence which they furnish, in this respect, seems as full and satisfactory as that required of candidates for church membership in our own land; while their biblical knowledge is much greater than we find in many who are "in good and regular standing" in the American churches. What they seem most to lack is a soul-penetrating sense of sinfulness. This has been quite generally remarked in Chinese converts, but may be in part accounted for by reference to previous education and habits. I must not forget to say, that the two scholars who have been admitted to the church, as well as some of those who have applied for baptism, are young men, not children. They already bring forth fruit by distributing tracts, and explaining the Scriptures in the chapel. At first they admitted that they felt somewhat "ashamed and afraid," but since their public profession of religion, and indeed for some time previous, their feelings have entirely changed. We trust they will become faithful helpers in the Lord's work.

Appeal.

The letter is an appeal for reinforcements for our mission. Much of its force is lost in the translation. Its language is by no means that of fulsome adulation, but of respectful and earnest solicitation, according to native ideas of propriety. The writers feel, with us, the sad and naturally discouraging fact, that the number of laborers is decreasing. They appeal to the Board, and through it to the young men who "have the will," to "come down" from their favored land to poor Fuh-chau, and "realize our Lord's heart of love to men." They send to American Christians "golden salutations;" and surely that beautiful

sentence of theirs, about the Savior's "heart of love," is a golden sentence. We add to theirs, our own earnest entreaties for help. We are few, very few; but here is a church, founded, we trust, on Christ's love, as its firm foundation, and here are other beloved youth who desire to enter it, with respect to whom we can almost say, with zealous Peter, "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"

In all that broad land, between the two great oceans of the world, are there not at least two or three who will hear this earnest cry from those in poor Fuh-chau, who were once "mad on their idols," but are now "clothed and in their right minds?" Dear brethren in Christ, come and help us. We need your help; and we appeal to you by the wants of the living, by the glowing zeal of our deceased brethren and sisters, who being dead yet speak, and by that motive which embraces and transcends every other—the love of the Lord Jesus. Come and help us lay in Fuh-chau a sure foundation.



LETTER FROM MR. DOOLITTLE, DECEMBER 31, 1857.

Annual Report of the Mission.

MR. DOOLITTLE writes in behalf of the mission, making report for the year 1857, "with mingled emotions of gratitude and sadness;" gratitude in view of divine favors received during the year, and sadness because of the reduced number of laborers at Fuh-chau. Reference is made to facts which have been before mentioned in the Herald;—the baptism, in January, 1857, of the wife of the catechist Ting, and her Christian death in June; and the baptism of the oldest pupil in the school, on the 5th of July. The baptism of others and the organization of the church, reported in Mr. Baldwin's letter, are then mentioned, and Mr. Doolittle says:

We are glad to be able to record, that we have seen, as yet, no reason to regret the formation of the church. We have established a church prayer-meeting in Chinese, on the afternoon of Wednesday of each week, which is conducted

by the present members of the mission in turn. Not only the converts, but others also who attend, evince a good degree of interest in this meeting, and we trust it may be a blessing to many. At a meeting of the church, a few weeks since, four Chinese, of whom, three were pupils in the school and the other the door-keeper of the house of worship, were examined with reference to their admission to the church. Two were baptized and admitted on the 20th instant. It was thought best that there should be delay in the case of the other two. There are also two other persons who have made application for baptism, and several who are known to be in the habit of prayer, and who profess to be sincerely interested in the truths of the gospel and with reference to their own salvation.

The Field more encouraging — The Number of Laborers diminishing.

We constantly meet with evidence, that the object of our mission to this people is better understood by them than ever before. If we may use such a phrase in regard to the heathen, the truths of the gospel are better appreciated than in past years. We believe there is a greater desire to hear the gospel now, than at any other time since the establishment of the mission, nearly eleven years ago.

You will not wonder then, that while we feel devoutly grateful to God for his spiritual mercies during the year, and in view of the brightening prospect before us, we should also feel sad when we remember how few are the laborers here. We feel that we are entirely unable to meet the demands, in the various departments of missionary labor, which seem imperatively made upon us. One of our number remembers when the mission comprised six missionaries and five assistant missionaries, actually in the field. Now the number left here is *three*, all *old*! As the interest among the people, and the consequent need of more labor-

ers increases, the laborers become fewer and fewer! Could we hear of several new appointments for this place, our sadness would be turned into joy; but, on the contrary, it is even hinted that the prospect as to reinforcements is dark. Perhaps the present war, or the difficulties of the work in China, deter the missionary candidate. Perhaps the loud calls from other more inviting fields render him deaf to the wants of 360,000,000 of Chinese. Would that he might hear some of the converts at Fuh-chau pray for more missionaries to come to this field. We rejoice that "the Lord reigneth," and may he incline some of his servants in America to "come over and help us." He only can influence them to come, and to him we lift our cry.

Helpers—Schools—Labors.

Mr. Ting has been employed most of the year past as a catechist, conversing with the people at their homes, in their shops, and in the streets; and in the public proclamation of the truth in Mr. Doolittle's chapel. He has recently moved into the back part of Mr. Baldwin's chapel, at Makin, and will continue his labors as far as he is able. His health is not good.

The school now contains only nine pupils, viz., six boys and three girls. For several months Mr. Hung has been employed in school only half of the day. He spends the afternoon in one of the chapels, conversing with the Chinese on the doctrines of the Bible, and selling the publications of the mission. Another of the converts, a member of the school, after recitation in the morning, spends the remaining part of the forenoon in the chapel, conversing with those who come in, or offering books for sale. The pupils continue their studies in the afternoon by themselves, the smaller receiving aid from the larger when necessary.

In one of the chapels formerly occupied by Mr. Peet, a teacher is employed to sell books under the superintendence of Mr. Hartwell. The chapel outside of the west gate, rented for Mr. Peet's use, has been occasionally visited by Mr.

Baldwin. He, however, has spent most of his strength in preaching in his own chapel, at Makin. Mr. Hartwell and myself occupy a portion of our time and strength in visiting our chapels, where we converse with the Chinese, preach, or sell books, according to circumstances. Occasionally we engage in distributing books or tracts from shop to shop, or in offering them for sale in the public streets, explaining their contents briefly to the crowds which gather about us, and exhorting them not merely to purchase the books but to obey the doctrines. We regard selling books at a price considerably less than cost, as much to be preferred to a general distribution.

The church building was dedicated to the worship of Almighty God on the 31st of May. Since that time a regularly conducted service has been held in it twice on the Sabbath. Besides those from the streets who come in, the servants, pupils, teachers, and others under the influence of members of the mission, have attended this service, which, previous to the dedication of the church, was held in one of the chapels.

The engraving of blocks for the New Testament has been completed within the year, and a few hundred copies of this portion of the Word of God have been struck off. The chapel at the west gate, having been much damaged by a typhoon in September, the mission thought it not best, in their present circumstances, to be at the expense of repairing it, and it has been surrendered to its owner. The difficulties at Canton have not affected Fuh-chau. "We are living in peace and quietness," Mr. Doolittle says, "and the disturbances in the west part of this province, which last spring occasioned some apprehensions here, have been put down." The currency is very much deranged. "A dollar is worth only about sixty cents now, as compared with its value three years ago."

Healthfulness of Fuh-chau.

Having understood that an impression prevails in the United States that Fuh-chau "is a very unhealthy residence for foreigners," Mr. Doolittle sends a copy of a letter addressed to him on that subject by Dr. Bar-

nett, who has had much opportunity for observation at different places in China and elsewhere, and has been for two years a practicing physician at Fuh-chau. He writes:

"The climate of Fuh-chau, from September to April, is usually excellent. During the hot season, as the temperature chances to vary with greater or less rapidity, it is more or less unhealthy. During the wet season, it is decidedly and continuously unhealthy, and very conducive to bronchial and intermittent diseases. This wet season is, fortunately, not of very long continuance; and the foreign houses being mostly placed on rising ground, are in some measure protected from the unhealthy mists which hang over the ground for a considerable time after the cessation of the heavy rains. I believe, that with some little care in adapting one's clothing to the sudden changes of temperature, and the use of a nutritious and even generous diet, the health may be preserved here almost as well as at home. The winter suits the constitutions of foreigners so well, that its presence is seriously felt in the receipts of the resident practitioners."

He thinks Fuh-chau compares very favorably, as a place of residence for foreigners, with any other Chinese port, regards the beautiful scenery around the place as "not a little conducive to good health," by its tendency to promote cheerfulness, and remarks: "In conclusion I may say, that having repeatedly visited all the Indian and many other ports this side of Suez, I would prefer the climate of Fuh-chau to that of any port I have been in, excepting Singapore and Penang."

Madras Mission.—India.

LETTER FROM MR. HURD, JANUARY 19, 1858.

MR. HURD makes some report, in this communication, of his circumstances and labors for the past year. Referring to the political condition of the country he says:

We have great reason to be thankful, that South India has been spared the

horrid scenes that have been enacted during the last few months in the North. The city of Madras has been agitated with nothing more serious than panics. As we have here a large population, known to sympathize more or less with the mutinous spirit abroad in the land, there was no doubt grave reason to fear an outbreak in the city; but the Lord has, thus far, graciously preserved us, and permitted us to continue steadily on in our work.

School—Preaching.

In relation to my labors, I have but little to say. The English school has engrossed my time and strength. I have felt, more and more, that there are increasing difficulties in the way of conducting a *large school* upon that thorough missionary basis on which it ought to stand. The means and appliances recently set in motion by the government, for the purpose of giving an English as well as vernacular education to all classes of Hindoos throughout the Presidency, is affecting mission institutions more seriously than at first it was thought they would. One effect to be observed is, that we have a much larger number of small boys than formerly. They can come to us and get well grounded in the elementary part of an English education, and then, with this preparation, can step into the government school, and in the course of one, two, or three years, be pretty well qualified to fill some government situation. I have lost, during the last year, several of my best boys in the first and second classes, in this way.

Another effect which I have noticed is, that the lads in the school have not taken as much interest in the study of the Bible as formerly.

Mr. Hurd has, however, attempted to make the Bible more prominent as a study, than ever before, and has endeavored to make the instruction *thorough* in all branches. The average number of pupils in attendance during the year was about 120. They have been required to pay the monthly fee of four annas each, and the strict enforcement of this rule,

he says, has probably kept many away. "During the latter part of the year, changes in the school were few."

He is not enabled to report the hopeful conversion of any of the pupils. A few "seem very near the kingdom," but he does not know that any have really entered the path to life. One of the monitors appears to be a sincere inquirer. The vernacular schools "have continued the same as last year." There are four of these schools, and about 220 pupils. "We are lamentably deficient in competent, consistent, Christian men to teach in our schools."

With reference to the public preaching of the gospel it is said: "During the year we have had two services in the church regularly on the Sabbath day. With our schools, the congregation has been very good, yet I notice that but few heathen come into the church. We always have some that do not belong to us, but the number is small. The Saturday evening prayer meeting has also been kept up." Four persons were admitted to the church, on profession, during the year, who "all appear, thus far, very well."

Madura Mission.—India.

TIRUPUVANUM.

LETTER FROM MR. HERRICK, JANUARY 6, 1858.

IN this letter, Mr. Herrick gives some report of several brief tours among the villages of his field. In November he spent a few days at Mallankinaru, and went, with Mr. Winfred, to a village five miles east of that place, where a new congregation has been received. "Ten or twelve men came together, as members of the congregation, most of whom showed that they had gained considerable knowledge. They are relatives of the Christians in Mallankinaru, and on this account will be the more likely to stand firm." "We had," he says, "an opportunity to address a good number of the villagers, who listened to our message without opposition."

Imperfect Views respecting the Sabbath.

On the morning of November 19, I left home again, and was absent six days. On this tour I visited eight villages, in each of which there are families, (from three to twenty-five,) of nominal Christians, and held religious services in each. The gospel was also

proclaimed to a greater or less number of heathen in all those villages, and in ten or twelve others. I spent the Sabbath at Paroor, where I baptized three infants and administered the Lord's supper. The number of communicants present was sixteen. Of these, two were catechists, two schoolmasters, one the wife and another the son of a catechist. Of the remaining ten, seven belonging to Paroor and three to two other villages near. Two incidents came under my notice here, showing how imperfect are the ideas of the people respecting the manner in which the Sabbath should be observed. In passing the house of one of our people, I saw a young man, who had the previous evening asked for baptism, sitting by his door making a handle for his axe. I stopped and repeated to him the fourth commandment. "Oh," he replied, "*this is not work.*" After the meeting in the afternoon, hearing the sound of an axe, I looked out and saw a church member splitting wood. He told me, on my going to him, that he was preparing fuel to cook with, and seemed not to have the least idea that such work should have been done the day previous.

In one village, where there are a few Christians, I received a call from a schoolmaster who several months ago professed an inclination to become a Christian. His forehead bore the marks of sacred ashes, which he had attempted to wipe off before coming to me. I spoke to him of his former pretensions, and the inconsistency of his conduct. He replied by placing his hand on his stomach. I was glad to find that he could sing several of our Christian songs, some of which he had learned by heart.

Incidents among the Heathen.

I met with two or three incidents among the heathen, perhaps worthy of notice. In one village, where I passed part of a day in a place of public resort, I had an opportunity to address many people. While I was speaking of the

one living God, and our duty to worship and obey him, several said, as they often do, "We will hereafter worship your God; tell the rain to come." I pointed to a little idol in the wall, and asked if that could not give them rain? One honest looking man, whom I had often seen, replied, "If that idol" (giving it the epithet of donkey) "is a real god, why does he let his worshipers suffer from drought? If the idol in the temple at Sinthaputty" (a village near) "is a god, why did he let the thieves rob the temple last year, and strip himself of his jewels?"

On my way home, I saw four men standing by the road side, awaiting my approach. As I came up they made *salaam*, and I asked what they wanted? They replied, "When you came to our village a few weeks ago, we were in great want of rain, and soon after rain came. But now our tank is not more than half full and we need more rain." I told them of him who "sendeth rain on the just and on the unjust," and urged them to trust in him.

Early in December, I spent three days with a catechist in a cluster of villages ten miles to the north of here, laboring entirely among the heathen, passing the night and middle of the day at a public rest-house, and going to the surrounding villages morning and evening. Twelve villages were visited, and the gospel proclaimed in each. Every night, after tea, I had an opportunity to read and speak to a few persons who passed the night at the rest-house.

At the close of his letter Mr. Herrick mentions the painful fact, that he had received a note from Mr. Winfred, the native pastor at Mallankinaru, in which, without assigning any reason for the step, he resigned his connection with the mission. Mr. Herrick supposes the real reason is, that he desires for himself and his sons, "a higher position and higher salary" than he can expect to gain in mission employment, and says, "I sincerely regret the course he has taken. He had a most interesting field, one in which he might still be very useful, if he could be content to

labor on in the spirit of Christ, or of Paul." On the first Sabbath in January, a woman between sixty and seventy years of age, belonging to a village two and a half miles from Tirumungalum, was admitted to the church by baptism.

Syria Mission.—Turkey.

STATION REPORTS.

Abeih.

FROM most of the stations in Syria, reports for the year 1857 have been received. That from Abeih is introduced with remarks designed to apply not to that station district only, but to the whole Syria field, and may, therefore, appropriately be placed first in the pages of the Herald. In connection with some of the other reports, also, remarks of a like general character will be found, and it will be noticed that the brethren take by no means a disheartening view of the present aspect of that field. Hitherto, such success as has been granted to the Armenian mission has not cheered the hearts of the laborers in Syria; but they labor on in hope, and believe they see many indications that the blessing, though it may tarry long, will come at last.

Peculiar Obstacles in Syria.

The brethren at Abeih lament the fact, that they are constrained, from year to year, to report results "which so inadequately meet either their own desires, or the expectations of friends at home," and say, "it is an oft recurring thought, that had we ourselves a mightier baptism of the Spirit" it would not be so. Yet they feel that "differences between one people and another, in preparedness to receive the gospel" must be recognized, and express the "humble hope," that if results of effort have not yet been as great in Syria as in some other fields, it is not altogether owing to any fault, or deficiency, on the part of the laborers. They say:

We believe there are peculiarities, in the character and the religions of the people for whom we labor, which may be traced to a very remote origin, and which render them less susceptible of new religious impressions than are many other of the tribes of men; peculiarities which, however we may speculate about them, can only be resolved by looking to a divine sovereignty just as remote. One obvious reason of this unimpossibility

is, that the community here is eminently religious already. Religious forms and religious language abound. The most sacred words, and devout expressions, are on the lips of all, the learned and the ignorant, men, women and children; nay, of the most vicious and abandoned. Their forms of salutation, and their every day discourse, are interwoven with an amount of holy language that would impress a stranger with the idea, that they are of all people the most devout. Whatever may be the subject, religion, in some form or other, has its share in it. Their very names are, to a great extent, associated with religious belief, and that which is most sacred becomes as familiar as household words, and is as little regarded.

Now it is not easy to persuade a people thus religious, of their need of a new revelation. Yet Syria is a part of that "all the world," to which our Savior bade his disciples go and preach the gospel, and therefore we labor on contentedly and in hope. They that turn many to righteousness shall shine as the stars, forever and ever. This is a blessed lot, and yet perhaps not more so than that of those who hold on in faith, proclaiming the truth, whether men will hear or whether they will forbear.

Another thought. It is probable that Christians at home pray more, and more fervently, for those whose labors are accompanied with a larger success. This may be one reason why the blessing is not so abundant with us. Success does encourage prayer, as it does also encourage effort. And we have no more doubt that a larger success would arouse to more earnest efforts, than we have that more earnest prayer would tend to secure a more abundant harvest.

We have a difficult field, and a peculiar type of character to deal with. Yet in this same character there are prominent excellencies; and we think the event will show, that there are in it the elements of a powerful agency for the extension of the truth. Let these things

be borne in mind by the friends of missions, and awaken in them a spirit of more earnest intercession in our behalf.

We are far from being discouraged. God has vouchsafed a measure of success not small in comparison with the means employed. Much seed has been sown, by the dead and the living, which we doubt not will yet bear abundant fruit to life eternal.

The Church.

The Abeih church remains, as to numbers, the same as it was at the beginning of the year. No additions have been made, though several individuals are applying for admission. Unhappily, we have been called (for the first time) to the exercise of discipline, in the case of four members, all of whom are now under suspension. What the issue will be we cannot say, but we think the result of the action has been good on the church itself.

The members of the church are scattered over the mountain. At Abeih, though the truth has had but little influence on the mass of the population, we have an interesting Protestant community, composed of heads of families and others, all yet in the vigor of manhood. Our congregation on the Sabbath has been about the same as during the previous year, averaging from fifty-five to sixty. The good order, and intelligent attention to the word preached, will compare favorably with those of well-ordered congregations at home.

At Aramon, one hour distant from Abeih, a regular preaching service has been maintained, conducted almost entirely by Mr. Aramon, the first teacher in the seminary, who is well qualified, theologically, for the work, and who enters upon it with commendable zeal.

The opposition which arose at Aramon in the summer, (see *Missionary Herald* for December last,) was soon suppressed by the government, through the kind interposition of Mr. Moor, the English consul general at Beirut.

Schools.

Two primary schools have been in operation during the year; one in Abeih, the other at the village of Aitath, about two hours distant. Both have been prosperous, and the instruction has been emphatically scriptural. The seminary has been conducted as hitherto. The number of pupils at the close of the year was twenty-five. Among those who have recently entered, there are some of more than usual promise. The second teacher, Mr. Ruzzuk, renders also much aid on the Sabbath, taking the entire charge of one of the expository services, and thus, we trust, preparing himself for the more direct preaching of the gospel.

A theological class, of four middle aged, married men, was kept up during the summer, and we think with good success. Those composing it are now in their respective fields, preaching the gospel, or laboring as teachers and colporters. We have more and more encouragement in this department of labor. To obtain thoroughly educated young men, and men otherwise well qualified to preach the gospel, to any considerable extent, we find, at present, impracticable. But we can take men of riper age, of good common sense and simple hearted piety, and by a few months, yearly, of more direct theological training, can fit them for the labor to which there is the loudest call, that of proclaiming the gospel to the uninstructed peasantry.

Beirut.

The history of this station for the year has been, it is said, "in all respects similar to that of the year preceding, with the exception of two important changes—the removal of Dr. Smith from the scene of his earthly labors, to his reward on high, and the transfer of Dr. Van Dyck from Sidon, to carry on the important work which Dr. Smith had begun." Mrs. Smith left, with her children, in June. "It was a sad moment, when we were called to bid adieu to the remaining members of a family which had, for many years, filled so important a place in our sta-

tion and mission. We then realized, as we had not done before, how great was our bereavement, and how crippled we were as a station." Dr. Van Dyck, after fifteen years of service in other parts of the Syria field, entered upon his labors at Beirût in November.

Preaching—Church—Schools.

The preaching of the word has been continued throughout the year, without interruption, and with about the usual number of hearers. The native church has been increased by the addition of five members, while it has lost two, one by death, and the other by excommunication. The schools on the mission premises have been carried on with a good degree of efficiency, with 70 male and 40 female pupils, nearly all of them from families in the Greek communion. In the large portion of our station district outside of Beirût, extending northward a day's journey, and embracing the most densely populated part of Lebanon, we have been able to do nothing, with the exception of a brief tour made by Mr. Ford in the autumn. On that tour, however, impressions were gathered decidedly favorable to the extension of our labors in that direction, as soon as we shall have a force at our station adequate to such extension.

Translation of the Scriptures—Book Distribution.

Scarcely any thing was attempted in the translation of the New Testament until October. Since then, that work has been pushed forward with as much rapidity as has been practicable, and at the end of the year the printing had advanced to the 10th verse of the 9th chapter of Matthew.

In consequence of the death of the editor, the printing of the Pentateuch and New Testament was suspended until the latter part of the year, when Dr. Van Dyck entered upon the work. Since that time, the remaining portion of Exodus has been printed, and two sheets of the New Testament, with references. The total number of pages printed during the year was 2,569,000, of which 174,000 are pages of Scripture; 5,536 vol-

umes have been half-bound; and 6,173 volumes and tracts were distributed.

Aspect of the Field—Need of Help.

While the general aspect of our field presents no very tangible or striking evidence of progress, and but few outward signs of encouragement, we yet have convincing evidence that the work of demolishing the hoary battlements of superstition is rapidly going on. The deep-rooted prejudices of centuries are melting away, and the door of access to all classes of the people is opening more widely than ever. Instead of sitting in the attitude of expectation, and hoping that we shall soon have the desired opportunities for making known fully the gospel of salvation, we find ourselves altogether inadequate to improve the opportunities that now present themselves. We are not straitened in the people, but we are straitened in ourselves. Upon one of our number devolves the translation of the Scriptures, the oversight of the press, an amount of medical practice that is by no means small, and a full share of the labors of the pulpit; while the other is responsible for the pastoral care of the church, whose members are widely scattered, for the oversight of the schools, and for the larger part of the Arabic preaching services. Now when it is considered how much of every missionary's time and strength is unavoidably consumed in labors of an indirect and miscellaneous character, it will be seen how far we are from being able to meet, adequately, the demands of our station, in the way of general intercourse with the people, or to avail ourselves of the opportunities we might enjoy for preaching the gospel from house to house. Aside from all connection with the press, Beirût requires the full strength of two efficient men; and the district out of Beirût would give active employment and good encouragement to another, who could itinerate among its hundreds of villages and hamlets. So that, instead of the two who now occupy the station

as missionaries, *four* is the smallest number that could be considered adequate to the present demand. Were this the proper place to do so, we could present many considerations to show the suicidal nature of the policy our churches are contented to pursue, in their missionary operations; leaving many of their most important stations half manned, to struggle for existence, instead of throwing into them a force sufficient to secure a thorough canvassing of the respective fields, and a timely improvement of the openings they present. If such a policy has been justified in this mission heretofore, by the apparent want of readiness to receive the word of God, it is so no longer. The time has come when, if the people of God intend to take possession of this goodly land in the name of their King, they are called on to arise in his strength, and put forth efforts in some degree commensurate with the greatness of the undertaking.

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Deir el Komr.

In introducing the report of this station, Mr. Bird says they find in the review of the year much occasion for gratitude. "Disease has not touched us, nor has the arrow of death singled out a victim from our quiet home. The wrath of the enemy has been restrained, and we have lived securely in this misgoverned country, while the thunder-bolt of war has desolated lands under British sway. Murders and robberies have been rife in these mountains, but the danger has not come nigh us."

*Preaching—Schools.*

The preaching services at Deir el Komr, have been regularly maintained in the afternoon of the Sabbath, and a Bible-class has been conducted in the forenoon. A few times, the necessary absence of the missionary has interrupted the usual routine. The congregations have been smaller than heretofore, averaging not more than twenty adults and youth, but there is more uniformity in the attendance, few being present out of mere curiosity.

The schools have been very much as

they were last year. They have been five in number, two at the station and three in a neighboring village. Evening schools have been maintained, one in Deir el Komr for a portion of the year, and one in Ain Zhalty for the whole time. In the former, the Bible was taught to some extent, but we were obliged to bait the hook with arithmetic. In the latter, God's word was a sufficient charm of itself.

Most of the time, six teachers have been employed. Two of these are church members, and two others are asking admission to the church. All but one have had a complete or partial course in our seminaries. The attendance of the scholars has not been uniform, but on an average it has been about 200, half of that number representing the station, and the other half the villages. About a third of the aggregate are girls.

The boys' school in this place has held on the even tenor of its way, though a little diminished in number through the influence of the rival high school, where the French language is taught, and the instruction is gratis. We employ in this school two teachers. The average number of pupils has been about forty. The girls' school increased in the summer till the attendance was 80, and even 90. For the first nine months of the year, the average was between 60 and 70. Part of the time we had two teachers. Early in the autumn, the principal teacher was obliged to leave on account of ill health, and since that time we have had but one teacher, and an attendance of between 20 and 30 scholars. Thus, for another year, have we kept up our schools in this important mountain centre—this place formerly famed for its bigotry and intolerance. The determined opposition of the clergy has only revealed their weakness, and indicated the fact, that their powers and their dogmas are alike passing away.

*Ain Zhalty.*

Ain Zhalty still continues a bright

spot. The gospel is working there noiselessly, but surely and effectually. Progress has been made, greater than in any previous year. True, there has been no numerical gain, but rather a loss, for two have followed the example of Demas of old, and one has been removed by death. Yet there has been progress. Those who have continued firm, have been strengthened in the faith, and those who stand aloof are losing all confidence in vain ceremonials. They admit the truth of Protestantism, and pay little regard to the requirements of the church. An Ain Zhaltian, if not a Druze, is, when out of his village, set down at once as a Protestant; and many of the Catholics, who are not ready to take upon themselves the odium of a change of religion, nevertheless often, in argument, do battle bravely for the truth.

The old Maronite priest, now in his dotage, still maintains a precarious living in the place. No Greek Catholic priest has been found so poor, or foolish, as to be willing to stay there. When any such one appears, on special occasions, he is regarded by the Protestants as a *lawful prize*. They are sure to measure swords with him in controversy, and either to gain some important concessions from his lips, or drive him into some palpable absurdity.

The day school is in a flourishing state, numbering about forty scholars. The evening school for adults, has from ten to twenty in attendance.

#### *Study of the Scriptures.*

This evening school, which is for the special purpose of studying the Bible, is a most encouraging means of doing good. Every evening, with few exceptions, they have met for this worthy object. Through the busiest season of the year, in the short, hot evenings of summer, and the hurry of harvesting, after the toil of the day was over, a company of these simple-hearted mountaineers would wend their way to the chapel, to engage in searching the Scriptures.

They have thus gone through the historical parts of the Old and New Testaments. On Saturday and Sabbath evenings they read the devotional parts, and hold a prayer meeting. Nowhere else in this land have I seen such zeal in the study of the sacred oracles. Let it be borne in mind, that they have had no mental training, no privileges of education, no habits of study, are poor readers, have no commentaries to assist even their teacher, and but an indifferent translation to consult.

Their chapel is a native room, hired to serve the double purpose of school-house and church. It has been enlarged recently, by removing a partition, while the addition of a single glass window gives the place a more cheerful and civilized look, to say nothing of the necessity for more light in the dark winter days. To save the eyes of readers, and the shedding of tears not strictly penitential, a stove has also just been introduced, whose pipe furnishes an easy way of escape for the customary clouds of smoke, and the genial heat may attract to the room some of the half persuaded.

The native helper, Kell, is spoken of by Mr. Bird as a very valuable man, "at home in the Bible, and ever zealous in the cause of his Master," whose labors have not been in vain. In the warm season he spent a few months in the Abeih seminary, pursuing theological studies.

#### *Remarks on the Field.*

In conclusion, I would say a few words in regard to the field. That there are no trials, no one will imagine. That men here are eager for the light of the gospel, is not true. That the missionary is taught, by intercourse with the people, the awful depravity of our race, as he could be by no logic or eloquence, is an invariable fact. Evangelical Christianity is hated by the unrenewed heart. Its aggressive spirit and its enlightening effects are detected. Hence priests and rulers are arrayed against us. They stand aghast at the introduction of light, liberty, and integrity. The power of

patronage, of family influence, of public opinion, are all but omnipotent. The missionary's heart has often ached, when, after weeks and months of anxious hoping, in the case of inquirers or attendants upon preaching, all his fond hopes are crushed by such influences as these.

Yet the power of the enemy now reminds one of Bunyan's *Pope* and *Pagan*. Religious persecution, by any overt acts, it is becoming fashionable to designate as barbarous. Even a Maronite bishop has been constrained thus to term the treatment of Asaad esh Shidiak, by the Patriarch of his sect. The idea that the priests have a right to prohibit the reading of the Scriptures, is beginning to be repudiated. The attempt to force upon the Greek Catholics the Gregorian calendar, has proved abortive, and has weakened the power of the clergy as nothing else had done for years. The name of the Pope, and that of the obnoxious Patriarch, have been erased from the church prayers of the sect in Deir el Komr. The conviction of the right of religious liberty, has struck its roots too deeply into the minds of thousands here, ever to be eradicated from the land.

We have beheld, and lo, bone has come to his bone; the sinews and the flesh have come up upon them, and the skin has covered them above, hiding many a hideous deformity; but there is no breath in them. We are waiting for the Spirit to come and breathe upon the slain.

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Kefr Shima.

Respecting this station Mr. Eddy reports, that preaching services have been regularly held; a Bible-class and a weekly lecture have been sustained and well attended; and during the summer months, services were also conducted in a village on the mountains. One young man, from a village connected with this station, has joined the church, and an old man, "the oldest member of the Protestant church in Syria," a resident of Kefr Shima, and for several years a teacher of the mission school there, has been called

to join the church above. "His happy death was blessed to the hopeful conversion of his son, a resident of Beirut."

Schools.

The boys' school was discontinued during the latter half of the year, partly in consequence of the opening of another school by the Catholics, and partly on account of the relapse of the teacher into the errors of his former corrupt church. This young man had been for several years professedly a Protestant, and had endured much persecution from a most bigoted father, who even sought to kill him for his attachment to the gospel. He was temporarily a member of the Abeih seminary, and had repeatedly applied to be admitted to the church. Being drawn into a disgraceful quarrel with a neighbor, and exposed to merited punishment, he fell, through fear, into the snare of the devil; and being estranged from his missionary, his downward course was rapid, till it ended in his reconciliation with the Greek church and his renunciation of the truth he had once professed to love.

The girls' school has been continued most of the year, with hopeful results. In a neighboring village, called Ain Anub, a very flourishing school has been kept open, numbering at times above sixty scholars, some of whom are Druze girls learning to read,—a rare and hopeful sight. A new school has been opened at Deir Cobel, where great enthusiasm in behalf of education is manifested. It is attended principally by Druzes, of both sexes. This school is mainly important as being contiguous to Schwifat, the fortress of Greek superstition and idolatry in this part of the country.

Mr. Eddy, by vote of the mission, has been transferred to Sidon, and Mr. Aiken takes his place at Kefr Shima.

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Tripoli.

Mr. Lyons, in his report of this station says:

It is not our privilege to record any special influence of the divine Spirit at

this place during the year that has just passed. The work at Tripoli, has been thus far a work rather of faith than of fruits, of sowing than of reaping, and of efforts than of results. Yet we believe that the light is spreading none the less surely because gradually, and that the triumph in the end will be none the less complete, because the beginning has been difficult and slow.

In addition to the difficulties of the work, our strength has been much diminished during the year by the ill health of one of our number and the absence of the other, and we have thus been unable to do all that otherwise might have been accomplished. \* \* \* But notwithstanding the hinderances occasioned by sickness and absence from the station, we feel that we have made some advance. We have extended our acquaintance, not in the city only, but also in the surrounding villages, and are glad to be able to say that, as far as we know, a very cordial feeling exists towards us among all classes.

#### *Sabbath Services—Pleasing Indications.*

Our Sabbath services have been held in our own house, and the number attending has varied from ten to twenty. We have no doubt that the number will be greatly increased so soon as we shall be able to obtain a larger and more suitable place of worship. The greater part of those who attend are young men, some of whom are intelligent, and considerably enlightened in the truth.

Among the regular attendants, there is one young man of whom we cherish the hope that he is yet to be, in the hands of God, an instrument of great good to this people. A year ago, he was the chosen champion of a band of young men who used to come to our house to discuss various points of difference between us and their sect. In these debates he was always vehement, and sometimes denunciatory. But within the past few months, an entire change has taken place in his religious opinions. He has

become a thorough Protestant, and now advocates our views as warmly, and as publicly, as he before denounced them. A few days since, entering the house of the bishop, he encountered four Greek priests, who immediately began to rebuke him for having left the faith of his fathers and embraced "heretical opinions." He asked, "What heretical opinions?" They replied, "Why we hear that you have adopted the views of the American missionaries, who deny that Mary is the mother of God, and reject the doctrine of transubstantiation, and refuse to acknowledge the divine authority of the traditions of the fathers." This opened the door for an animated discussion, in which the priests found, in their former friend, an opponent more than their equal in argument, and that silence on their part would have been more wise than a needless display of their ignorance.

This young man was formerly a member of the bishop's council of twelve, but resigned his place for the reason that the council met and transacted worldly business on the Sabbath. He is very conscientious and sincere, and possesses much more intelligence and strength of mind than we have usually met with among those to whom our acquaintance has extended. He only needs the influence of God's Spirit to make him a most useful and efficient helper, aiding us to carry forward our missionary work. Our native brother Yanni continues firm and unmovable, correct and exemplary in all his daily walk, shedding the light of a true Christian life upon all around him.

We are beginning to have considerable intercourse with the Mohammedans, and have had many opportunities, the past year, of conversing with them upon the great truths of Christianity. A few of them have obtained the Scriptures from us.

The number of copies of the Scriptures, and of our missionary publications, which we have sold during the past year,

is another encouraging indication of the spread of light and knowledge, and of an increased spirit of inquiry among the people.

#### *Schools.*

A school for boys has been recently opened in the port of Tripoli, "a city of about one third the size of Tripoli itself, and numbering, probably, not far from 6,000 inhabitants," and already contains more than twenty pupils. The girls' school continues to prosper, though early in the summer, the bishop, for three successive Sabbaths, publicly denounced it, and prohibited the people from sending their children to it under any circumstances. Many were thus intimidated, and the school diminished for a time, but it again numbers thirty pupils, and is still increasing.

#### *Summer Residence and Labors.*

We spent the three summer months on the mountains, in Duma, the same village in which we resided in the summer of 1856. Here we had free access to the people, and were enabled daily to preach the gospel without let or hindrance; and though one of the priests forbade his people to visit us, his prohibition produced no perceptible diminution of the crowds of men, women and children, who thronged to our house. Many came, doubtless, out of curiosity, some to hear our singing and music, and some to beg medicines; yet we believe not a few received some new ideas of spiritual truth, which we trust may abide with them, and do them good. Exercises on the Sabbath, both the Bible class in the morning and the preaching in the afternoon, were generally well attended, there being, frequently, thirty or forty persons present at each of these services.

We have visited quite a number of villages, both on the mountains and on the plain, have uniformly been well received, and have rejoiced to find, that whether the people will heed the truth or not, the door for the preaching of the gospel is thrown wide open to us. At Ghurzuz the leaven is quietly yet steadily working. One prominent man there, who has been known, for several years

past, as entertaining Protestant sentiments, has been examined for admission to the Beirut church.

#### *Homs.*

#### *Preaching.*

Mr. Wilson again refers to the fact, mentioned in the Herald for January, that, having been absent the first four months of the year, he returned to Homs in May, and spent the summer there with his family, without serious inconvenience from the heat. His impression is, that there can be "no urgent reason why a mission family should leave the city during the summer months." During a part of the time covered by the report, he had not been able to collect any assembly to listen to the preaching of the gospel. When regular services were held they were attended by only six or eight natives; "but for the past few weeks there have been more favorable indications in respect to this department of effort." Yet he says:

A fact we have before reported will continue to operate very much against obtaining large or regular congregations on the Sabbath. The principal of the three weekly market days is the Sabbath. A large part of the adult males, among the Christians, are weavers. These, as a general thing, receive their wages Saturday night, and then, as there is no public sentiment in these old traditional churches to prevent it, the next day is, to considerable extent, devoted to laying in supplies for the coming week, paying off old scores, making bargains, &c. In such employments, the beginning, always the best part of the Sabbath, is squandered; and as the Lord's day, like the feast days, is every where regarded as furnishing an occasion for visiting and recreation, much of the remainder of the day is practically given up to sin. Some of these evils are common to all cities in these lands, yet they all prevail here to an unusual extent.

#### *Schools.*

When the year began, there was one common school in operation, which, towards the close of the preceding year,

had been nearly annihilated by the opposition of the Greek bishop. This school, during the latter part of winter, and in the spring and early summer, increased slowly, till the bishop again managed to make his opposition felt. By indirect means, he made the situation of the teacher so uncomfortable that he gave up his work and left the city. This success of the bishop was owing to the fact, that there was no resident British consul at Damascus, to look after such persecutors. The business of the office was left in the hands of a papist, who chose not to notice my applications for his interposition. The result of the affair was disastrous, so far as the history of the present year is concerned. People have feared to brave the wrath of a bishop who could thus have things his own way. Yet the result, in time to come, will be of no real service to the cause of this ecclesiastic. It has made him appear to the many as a tyrant, and I have good reason to know, that there are not a few who would exult in freedom from his yoke. There is now a British consul at Damascus, and he will find it a difficult matter to repeat his oppression.

A few days before the breaking up of the common school, early in August, Mrs. Wilson opened a school for girls, which, in the face of much odium, and not a little active opposition, has lived and increased, and was never so prosperous as at the present time. About thirteen girls attend as regularly as could be expected.

Mr. Wilson has been able to do but little in the way of visiting surrounding villages. He expresses "an increasing conviction of the importance of the station, and of its being fully manned."

#### *Statistics.*

The tabular view of the Syria mission for the last year, gives the following among other statistics. There are 9 stations; 16 places for stated preaching, with average congregations varying at the different places, from 6 to 75, and amounting in all to 317; 4

churches, with 75 members, of whom 15 were received during the year; 30 common schools, with 743 male and 277 female pupils; 4 theological pupils; and one boarding school for males, with 25 pupils. Arrangements have been made for reopening the female seminary, a house having been hired for the purpose at Sük el Gharb, for six years.

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### *Northern Armenian Mission.—Turkey.*

#### *CONSTANTINOPLE.*

LETTER FROM MR. DWIGHT, FEBRUARY 4, 1858.

#### *The Work of the Lord in Turkey.*

A FEW brief extracts from this letter were published in April, in connection with statements respecting the condition of the treasury. But the whole communication should have a place in the pages of the Herald, and is worthy of careful, thoughtful perusal, by all the friends of the missionary work. It is a brief statement, such as should not be passed by unheeded, of what has been done in Turkey; of what is now needed to be done; of the openings which are before the missionaries, the calls made upon them, and their need of help; and of the dangers connected with neglect, on the part of the Christian church, to follow on in the work to which God is calling.

The work of God in this land has reached a point of interest and importance which should arouse the slumbering energies of all our churches, and call forth their most fervent prayers and their most steady and self-denying labors. Nearly thirty years of toil have been bestowed upon the Armenian people, and the results, thus far, are more or less known to all our Christian friends in America. I will very briefly recapitulate

#### *What has been done.*

More than one hundred and twenty different books and tracts have been translated and printed, for the benefit of this class of the people. Some of these are original works by the missionaries, prepared expressly to meet the wants of the field and to suit the oriental mind. Others are translations of American,

English, and French works, with such adaptations as were required, the translations being revised and re-revised by some one of us, in connection with a native scholar, so as to ensure greater perfection in the work. The Holy Scriptures, in the modern Armenian, and also the Armeno-Turkish languages, are among the first of these works; and they have been published in different forms, and in several editions. Next to the Scriptures, we have brought out such standard books as 'Pilgrim's Progress,' 'Rise and Progress,' 'Saints' Rest,' 'D'Aubigne's History of the Reformation,' (abridged,) 'Flavel on Keeping the Heart,' &c. &c.

More than thirty evangelical churches have been formed, and they are scattered over the whole country. There are, besides, a large number of places in which Protestants are found, who meet together for worship every Sabbath, though no church has been organized. The number of Protestants is constantly increasing, though much more slowly than would be the case if we had the means of employing a larger native agency. Every missionary station, occupied by missionaries, is the centre of a system of native agencies, more or less extensive, which we regard as highly essential to the full development of the work, though, alas! we are very much straitened both for men and funds; at present more for the latter than the former.

#### *What is now demanded.*

It appears to us who have been long in this field, and have closely followed the leadings of Providence with regard to the Armenian work from the beginning, that we are at this moment called upon, emphatically, to go forward and possess the whole land. We need enlargement in every department of our labors. The signs of the times invite us onward. Our vacant book-shelves must be kept full to meet the perpetual call for books. These churches and congregations must be sedulously watched over, strengthened,

and encouraged. The calls that come to us from various quarters, to furnish preachers, must be heard and faithfully responded to. Our seminary and theological schools must be well supported, in order that the native agency we need may be supplied. The large and thickly populated districts of Moosh and Van, hitherto neglected for want of means and men, must be speedily occupied. Erzurum, temporarily relinquished on account of stress of circumstances, must again become the seat of a well-manned mission, from which a strong native agency, in the districts of Khanoos, Geghi, Palu, &c., may be superintended. Every part of the field of the Southern Armenian mission, also needs reinforcements.

#### *The Way fully open.*

And we wish all our Christian friends at home to know, that the way is fully open for us to carry out all that I have now suggested as desirable and necessary. The thing is no longer an experiment. We are not asking for men and money to explore new fields, or to commence a system of operations, the results of which may be doubtful, or at least long delayed. No, no! The providence of God is far in advance of us in this field. The harvest is ripe. We want the means of sending men immediately in, sickle in hand, to save the yellow and waving grain from falling to the ground and perishing. I cannot express to you the fearful forebodings I have, of what must follow a little farther prolongation of the apathy of Christians in regard to this work.

True, God needs not the help of his people. He can make windows in heaven. By the power of his Spirit, a nation may be born in a day, and that without the intervention of any human agencies, or instrumentalities. But this is not his ordinary method of working. He will be "inquired of" by his people, and to inquire of him effectually, they must labor, and deny themselves, as well as pray.

The Lord has long been beckoning the Christian churches to furnish means—



only a small portion of what he has lent to them—for taking full possession of this field, which he has made white for the harvest. How slow have they been to respond! How have his servants in this land been hindered, by want of means, from entering the doors he has placed open all around them! Greatly do I fear, that if we are obliged still further to delay, and especially to recall some of the few laborers we now have in the field, we shall provoke God to shut up the doors, and then, though we knock long and loud, they may not be opened to us again.

#### *Retgression.*

It is with the deepest pain of heart that I am obliged to say, this retrograde movement has already actually commenced. Two native laborers have been discharged at Marsovan, where the work was never more prosperous, and there was never more need of such laborers. Two or more have also been dismissed in the district of Sivas. The only cause is want of funds, and the same reason must soon lead to the dismissal of several others, who are now diligently and most usefully employed in other parts of the field, unless we very shortly hear something more encouraging than the advices we have received from America for the last few months.

#### *A Misapprehension.*

It was stated at our last annual meeting, and the statement has been published in America, that the Armenian mission could now be considered as having nearly a full supply of missionaries, and that, henceforth, new men could be directed to other races and other fields. I fear this statement has been misapprehended, and that there is danger that great injury will result to the cause of Christ in this land. Unless the Armenian field is vigorously worked, for many years to come, there will be little hope for the other races of Turkey; and if,

through neglect, these newly organized Protestant churches and communities shall sink into formalism and spiritual death, the acceptance of the gospel by the millions of Bulgarians, and other races in Turkey, cannot be reasonably looked for for a century to come.

The statement alluded to was, in meaning, simply this,—that after two or three more central posts in the Armenian field are occupied by missionaries from America, we should consider all the important strongholds as in our hands; and should then be obliged to ask for no more missionaries for the Armenians, except to keep the places good of those already on the ground. But an indispensable condition of such a state of things was declared to be, *a full and large force of native agents to be employed at all the out-posts, under the superintendence of the missionaries.*

#### *Conclusion.*

And now let me say, in conclusion, we feel deeply sensible, that many of the friends of Christ in America have done nobly in aid of this work; not only the rich, but the poor; not only through large donations, but through widows' mites, equally acceptable to God. Would that all might be aroused to a sense of their obligations, as having been bought by the precious blood of Christ, to live only for him. Much has been done in Turkey; but I would earnestly and affectionately remind my Christian brethren, that the work is very far from being fully accomplished. "There remaineth yet very much land to be possessed." Will they not be persuaded to press on, with us, to its full occupation?

I know they have many calls. But I would have them remember that our gracious Savior hears, and faithfully responds to, far more calls from them for aid, every day, than he, by his providence, places before them for their aid in his work—a work upon which he has fully set his heart—that of redeeming this world from sin and ruin.

## CESAREA.

LETTER FROM MR. FARNSWORTH, JANUARY 5, 1858.

IN this letter Mr. Farnsworth first sends to the churches "greeting at the opening of a new year," with the assurance that, in his field of Christian effort, the laborers had "come thus far rejoicing," the new year finding them "under very encouraging circumstances." He then refers to his journey to Samsoun to meet Mr. and Mrs. Leonard, and gives more particulars than are mentioned in Mr. Leonard's letter, (published in the Herald for March,) respecting Marsovan and Yozgat, places visited on their return to Cesarea.

*Progress and Wants at Marsovan.*

We left Samsoun Monday morning, and reached Marsovan Thursday noon. That place most interests the missionaries of this region, as the resting place of our dear brother Sutphen; but to me it presents peculiar interest as the place where I spent the first year of my missionary life. The readers of the Herald will remember, that about two years ago Mr. Bliss was called from that post, to fill the vacancy caused at Constantinople by the return of Mr. Riggs to America. Since that time it has been without a missionary, an out-station of Tocat. In the three and a half years since I resided there, many changes have taken place. The removal of the missionary must, at the best, be regarded as a great calamity, yet before my late visit I had no just idea of the extent of that calamity. Not that the work has not gone forward there. It has done so, bravely. Few places in the Northern Armenian mission can present more striking evidence of progress, within the last three years, than Marsovan. I found there a large band of brethren and sisters. Nearly all the brethren whom I knew were absent on business, and yet there were nearly one hundred persons present at the meetings on the Sabbath. The best attention was given to the preached word, and I felt that it would be a pleasure, and a privilege, to remain

and labor there. There is a fine band of men in the place, who, if not so intelligent as those in some parts of the field, still seem very sincere and earnest in their love of the truth; and as to the females, I have not seen so large, or a more intelligent company of them any where in the interior, except at Cesarea.

But most emphatically are the Protestants of Marsovan "as sheep having no shepherd." There is a little church, but it is two years since the Lord's supper has been administered. For a long time no baptisms have been performed. There are several, perhaps as many as ten or twelve persons, who seem to be renewed men, but who, nevertheless, have not been admitted to the church. In all probability there are some dead branches, that need to be removed, but there is also, even now, material with which to build up and beautify the church. And what harvests might a missionary hope to gather from the field around.

Mr. Farnsworth proceeds to speak of Marsovan as having "a beautiful climate, perhaps unsurpassed by any place in the interior;" as easy of access, being but about sixty miles from Samsoun; and as a place which, in his opinion, "ought, by all means, to have a missionary." Then, passing to another place, he speaks of

*Cheering Progress at Yozgat.*

Leaving Marsovan Monday morning, we reached Yozgat Friday noon. My visit here interested me hardly less than that at Marsovan. Though that important city has been an out-station of Cesarea, and considerable labor has been bestowed upon it, I had never before been permitted to visit it since the work began there. When on our way to Cesarea, three and a half years ago, we spent a Sabbath there. Several men were then said to be interested inquirers after the truth, but we were unable to have any meeting with them and saw almost no evidence that there, were any sincere inquirers in the place. Since

then what changes have taken place! The news of our approach preceded us, and nearly a dozen men came out on horseback to meet us. As we came nearer the city, others met us on foot, and all gave us a cordial welcome. Instead of going to a khan, as we were obliged to do three years ago, one of the brethren took us to his house, and its inmates did all they could to make us comfortable. There we enjoyed several days of rest, as we had done at Marsovan. As to the work at Yozgat, though Mr. Ball has kept you informed of its progress, the testimony of an independent witness may not be uninteresting. I have not been ignorant of the progress of the work there from the first; indeed I have watched it with great interest, and thought I understood it, but I must say that the state of things happily disappointed me. It is clear that the work is thoroughly begun, and I think it is begun right. There are a number of men there, who are firm friends of the gospel, and there seems to be material for a small church. The eyes of the people are open. They begin to understand their miserable condition, and to see something of their need of a better way of salvation than by priests and ceremonies. In the afternoon of the Sabbath which we spent there, I preached to an audience of one hundred and twenty-five. The school is in a flourishing condition; there is the greatest freedom for religious conversation; the laborers find people willing to hear, and they are not hearers only. In all respects the work seems most encouraging. It was for the purpose of enabling us to occupy that field that Mr. Leonard was appointed to Cesarea, and could American Christians look upon the work in progress at Yozgat, I am sure they would say, the arrival of this help was most timely.

The travelers reached Cesarea October 30. Mr. Farnsworth was refreshed and invigorated by the excursion, during which they had "most pleasant weather," and were "kept from perils of robbers and all other perils."

#### *New Chapel—Turkish Peculiarities.*

Referring now to matters at his own place of residence, Mr. Farnsworth first mentions facts connected with the erection of their new chapel, which exhibit some Turkish peculiarities.

On arriving at Cesarea we found that our chapel had been occupied one Sabbath. This building has been constructed under the name of "a school-house." Indeed it is a school-house, yet it has quite a church-like appearance, and the question has often arisen whether it was to be a school-house or a church. The governor of the city warned us to desist from the work if it were a church, declaring that he himself should not dare build a *Mosque* without a royal firman. Various questions arose during the progress of the work, and we sometimes feared that an injunction would be laid upon it, compelling us to suspend it altogether, but no such injunction was laid. The most serious trouble was about windows. Custom is stronger than law in Turkey, and it has been the custom to put no windows next to a neighbor's court; but we wished to open three large windows facing the court of a Turkish house. We were anxious to have no trouble about it, and sent to the owner of the house the offer of a recompense for the privilege of putting in the windows; but he utterly refused, declaring that no such windows should be opened.

One custom in Turkey is, never to undo what is once well done. So we pressed on our work, with all haste, and had got the windows arranged quite to our liking, when orders came from the governor and council, that we should appear and account for what we were doing. The result was, a decision of the judge to this effect—that any man has a right to put in windows facing another man's court, provided they are so high that a person standing on the floor cannot see into the court. This not only settled our claim, but it is an important point established; as houses are often built

almost without windows, from the tyrannical opposition of neighbors.

We somewhat feared, that when it was finished there might be some opposition to our occupying this building as a place of worship. Though our enemies could offer no reasonable objection to a school-house, this was not a *mere* school-house. We occupied the house first with the schools, but on Sabbath, October 25, our congregation met there for worship. About two hundred persons were present. There was no disturbance; every thing passed off pleasantly; and from that time we have worshiped there, with 'none to molest or make afraid.'

A description of the chapel is given, which must be omitted here for want of room. The entire cost of the land and building was about \$2,200, no part of which, Mr. Farnsworth says, has been drawn from the treasury of the Board. Though for the present, it is "a beautiful place of worship," they hope that they shall soon outgrow it, and be constrained to erect a church.

#### *Effect of Opening the Chapel.*

You will wish to know the effect of the opening of this chapel upon our work. The influence has been very marked, and very favorable. The time had come for the opening of such a place of worship, and no accession to our working force could have imparted nearly as great an impulse to the reformation in this place. The people formerly feared to come to our meetings. As they were held in our private house, they felt doubtful whether they had a right to come, but now they come with the greatest freedom.

On no Sabbath since we occupied the chapel has the audience fallen below two hundred. The Sabbath school has averaged more than one hundred and fifty, and the weekly lecture about one hundred. Strangers are present at nearly all our meetings, not only on the Sabbath, but week days also. Nor is it Armenians alone who come; Greeks and Turks are almost always present.

All nations, all ages, and both sexes, are coming as never before, and the word is not preached in vain. In many cases those who come once are pleased, and come again and again. Several families, of whom we knew nothing a few weeks since, are now punctual at all our meetings, and declare themselves Protestants. I should like to give instances, did time and space permit, illustrating the character of the work now in progress. It is clear that the consciences of men are awake, and the word makes an impression.

#### *Review of the past Year.*

We review the year that has just closed with great pleasure. In the city there has been almost no persecution. The feeling of hostility that existed at the beginning of the year gradually wore away, and never was there more friendly feeling between Protestants and Armenians than now. During every month of the year there were more or less additions to the community, and the growth of our congregation was constant even before we entered the chapel. Several men of some influence, whom we had long known as enlightened, but for whom we had almost ceased to hope, have joined us. Our schools have continued to be full, and the Armenians patronize them with as much alacrity as ever. We have employed one male and two female teachers most of the year. For a time we opened a fourth school, in another quarter of the city, and that, like the others, was immediately filled with scholars. When the chapel was opened, we removed the schools to that place, and employed one male and one female teacher. A young man came on with Mr. Leonard, who divides his time between teaching him the language and teaching in the school; so that now we may be said to have two teachers and a half. The pupils now number one hundred and four, viz., sixty-one boys and forty-three girls. We might increase this number very much if we chose to do so.

Fifteen were added to the church, on profession, within the year, making the whole number received since the church was organized (in July 1853) forty-four. The Sabbath school has been large and interesting, there has been much less trouble among the brethren of the church than in 1856, and they have manifested a good degree of liberality, in giving to the cause of missions and for the support of the poor. The work continues to progress cheerfully among the females, and some excellent additions to the number of their native helpers also encourage the missionaries. "But alas!" Mr. Farnsworth says, "there is *one dark spot*. We know that the Board, and the friends of the Board, are straitened. May the Lord provide for you and for us."

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### Nestorian Mission.—Persia.

#### ROOMIAH.

LETTER FROM MR. COCHRAN, JANUARY 15, 1858.

THIS letter presents a brief general view of the aspect of affairs connected with the missionary work among the Nestorians, more particularly in respect to the action of the government and its agents. It will be seen that there is yet much occasion for prayer, that obstacles and perplexities may be removed, and that not the missionaries only, but especially their native helpers, and those who have embraced the truth through their means, may be permitted to live a more "quiet and peaceable life." Mr. Cochran says: "No material change has occurred of late in our relations to the government; no open opposition appears; and the Nestorian agent, when here, is avowedly friendly, permitting schools to be opened where the people desire them, and our helpers to labor in any portion of the plain, without prescribed restraint. Still we have constant evidence that we are regarded with suspicion and jealousy, both by Mussulmans and the bigoted Nestorians."

#### *Annoyances and Oppressions.*

Our helpers are frequently annoyed, and often sorely oppressed, in ways for which we try in vain to obtain redress. They are not always made to suffer for opinion's sake, but if not for this cause, their sufferings are none the less disheartening; as they equally illustrate the abject and helpless condition to

which they are reduced. A recent instance, the oppression of one of our most amiable and worthy helpers, will afford an illustration, though I will not burden you with the details. This individual has, within a few years, been cruelly beaten several times, and fined, threatened and annoyed in various ways; and though he has sued for redress, he has never, in any case within my knowledge, obtained it. This is not an extreme or solitary instance. Our ears are burdened with complaints of wrongs and indignities, which well nigh crush the life out of the sufferers, not to speak of their deleterious influence upon their character and standing.

At present, this portion of the province is nominally governed by a mere lad, a poor sprig of royalty; but, in fact, there are probably scores of khans and masters of villages who have more power over their ryats than he. Each section is consequently subject to the caprice and tyranny of these khans, and little less than a state of anarchy prevails. Our helpers, and the evangelical portion of the Christians, are of course doubly exposed in such a state of affairs, owing to the malicious instigations of the enemies of the truth. But had we a better disposed and more efficient governor, we could hardly hope for any essential relief. The whole government, from the lowest tax gatherer up to the chief ruler, is hopelessly corrupt. Foreign interference alone can secure any radical improvement, if indeed improvement can be predicated of such a state of things. The good intentions of England are not doubted; the only question is whether, without another rupture and a harder contest, she will be enabled to gain prestige enough to accomplish her benevolent purposes. In relation to the last treaty, we are not without hope that, in the end, some good will be secured; but for ourselves, and the Christian community, we shall be thankful to regain the position we occupied previous to the war.

*Jesuit Influence.*

The evangelical, or anti-papal spirit, in Salmas, is not wholly extinct, though efforts on the part of the Jesuits, of the blackest character, have not been wanting to crush it. Nearly every month we receive appeals for help. A short time since two residents of Khosrowa, who have been active in inviting our labors, came to us to secure redress in a case of civil oppression. Application was made to Ascar Ali Khan, who promised, most unqualifiedly, that in visiting that village he would see that justice should be secured. Upon reaching there, however, he fell under the potent sway of a liberal bribe from the papal bishop, and not only refused to adjudicate the matter, but caused one of the innocent complainants to be so severely beaten, that he was confined to his couch for weeks. He is reported also to have joined in the ribaldry and abuse of the English name, so rife in that community.

He committed this outrage when on his way to Tabreez, and probably with the expectation, that time will wash the crime away before his return to Oroomiah. Meanwhile, a letter from the authorities at Tabreez, obtained by Consul Abbott, has arrived, for Ascar Ali Khan, directing him to protect officially, all Nestorians (meaning our helpers and friends) in that village. The letter is full and reads well enough, but from past experience, we dare not hope or expect much from it.

The Vizier Nizam, whose visit to Oroomiah was noticed in our last, Mr. Abbott informs us, has returned to Tabreez loaded with plunder, and was expected soon to quit the province for Tehran, where he can enjoy his treasures without the burden of meeting claims which their extortion, as Governor of the Province, has created.

*The Seminary—Efficient Native Teachers.*

Our male seminary numbers, at present, forty-eight pupils. We have kept the number down to this limit only by

rejecting all new applicants from the plain. We have twelve young men from the mountains; half of whom were members of Mr. Rhea's school in Memikan. The seminary is now under the more immediate supervision and instruction of three very efficient native teachers, who are qualified to teach nearly all the branches in which we have text-books, including their own classic, the Ancient Syriac. Much of the discipline of the seminary, and the care of the boarding and other departments, which were formerly attended too chiefly by Mr. Stoddard or myself, personally, are now committed to them. They are, however, subject to daily supervision, and are required to make weekly reports of all their departments of duty, and to prepare their respective classes for stated monthly examinations. I have rarely seen teachers more enthusiastic in their labors. Mr. Perkins gives daily instruction in theology to the two upper classes, now numbering about thirty individuals. He also gives regular lessons in vocal music, and performs a large share of the preaching.

Our annual fast, the first of the month, was a day of much interest, but we have still to mourn the absence of the special influences of the Spirit among us.

The recent occurrence of a case of drunkenness in a member of the seminary, gave occasion for the organization of a temperance society and the adoption of a pledge. A good degree of enthusiasm was awakened and about seventy signatures were readily obtained, including helpers from a few of the villages who happened to be present at the meeting.

The hope is expressed, that this movement will have some influence in doing away "the almost universal drunkenness which exists among the people, especially during the wine season of the year." Mr. Cochran mentions that the prices of provision, though still very high, ("more than twice their usual rates,") had fallen considerably within a few days. He refers to the facts, that two priests of Amadiah had gone over to the papacy, and

that two young helpers of the mission have begun labors in that district, and says Mr. Rhea hoped, by his visit to the region, to arrest the current so strongly setting "towards the worship of the man of sin." In Gawar, Mar Sleewa was taking occasion, from the absence of Mr. Rhea, "to oppose, to the extent of his ability."

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LETTER FROM MR. COAN, JANUARY 29,
1858.

WRITING the monthly letter for the mission, Mr. Coan mentions Mr. Cochran's letter, of Jan. 15, and says it seems hardly necessary for him to add any thing to that. He first adverts to an interesting

Communion Season.

The Friday succeeding the first Monday of the month, was observed by us as a season of communion, in which about one hundred and seventy of the hopefully pious natives joined us. Twelve were admitted for the first time, making the whole number who have been admitted two hundred and twelve, of whom four have died.

The great severity of the season prevented many females at a distance, most of them mothers of little children, from coming. This was a sore trial to them, for the day is anticipated by all who have been received into fellowship and have once joined with us, with great pleasure and lively interest; and it is no ordinary sacrifice of feeling to be deprived of the delightful privilege. Some incidents will show how the ordinance, administered in the primitive simplicity of apostolic usage, is prized as a means of grace. One poor woman came about sixty miles, through deep snow, in piercing cold, crossing a bleak mountain, to enjoy the hallowed occasion. Two individuals came a greater distance from another direction. These solemn seasons are growing to be of deeper and deeper interest. They have proved to be, thus far, eminently, means of grace, of advancement in the divine life, and of great comfort and spiritual edification to Christ's chosen ones here.

The whole day was given up to religious services. An early morning prayer meeting was held, and soon after breakfast the people assembled again for the same purpose, and continued together till near noon, when there was a recess for refreshments. This might not inaptly be termed a love-feast, where large companies sat down to a plain repast, and ate bread together "with gladness and singleness of heart, praising God." In the afternoon our chapel, which will comfortably seat three hundred, was crowded. Previous to the sermon, our little son, David Stoddard, was consecrated to God in baptism, thus giving the people an opportunity to witness the administration of this rite in a solemn and impressive manner, strikingly in contrast with what they have always been accustomed to see in their churches. Previous to the administration of the Lord's supper, a translation of the covenant of the mission church was read; and the communicants all rose with us and gave their assent to it. It was a scene of solemn and thrilling interest to the Nestorians, and we have reason to believe its effect was most happy.

These are occasions of deep solicitude to us, that those who come may receive the greatest possible good. They are also occasions of great anxiety, labor and care on the part of the ladies, who attend to the temporal wants of so many coming from a distance, many of whom are our guests for at least two nights and a day. But they cheerfully sacrifice their own comfort and spiritual edification for the good of their Nestorian sisters, who so seldom can come to the table of our Lord. Many have expressed a desire that they might oftener unite with us in this ordinance; but justice to ourselves and our families requires, that at least once in four months we should observe the season by ourselves. There are several villages where the number of communicants would warrant the formation of a separate church; but alas! there is no religious freedom in

Persia. In Geog Tapa alone there are seventy-two communicants. We will try in patience to wait for the Lord's own good time, and meanwhile do what we can for these scattered lambs of Christ's fold.

Schools.

Our village schools seem to be recovering, in good measure, from the effects of government opposition, and are at present doing very well, better than there seemed reason to fear, when we reflect that the times, always hard for Nestorians, are now vastly changed for the worse, on account of the very high prices of food, and that every child, who can earn a crust of bread, or a penny a day, is needed to help in the general distress. And when I reflect farther, that sinister motives, or the hope that their children may get a livelihood by their learning, can have little influence in inducing the parents to send them to school, I confess to a feeling of encouragement. Sixty-one schools are now in operation, and of the teachers, fifty-two are hopefully pious.

Helpers—The Villages.

Our helpers in the villages are mostly doing well, and are encouraged in their labors among their people. The Sabbath congregations in Geog Tapa, average about three hundred and eighty or four hundred, and in the four or five hamlets about Geog Tapa, and supplied by laborers from that village, the attendance on the Sabbath numbers from eight to thirty-five or forty.

In Ardeshai, Priest Abraham labors under many discouragements, but still holds on his way. That is a government village, and the harpies who successively succeed in farming the revenues, each in turn filch the last mite possible from the groaning victims of their rapacity. Two or three drunken, unprincipled Nestorians, with the vile, licentious bishop Mar Gabriel, join hands, and save their own necks by abetting the cause of their op-

pressors. The evangelical persons of the village are peculiarly obnoxious to them, and they are made examples of to deter others from joining in their religious assemblies, and from sending their children to our schools. One poor woman there, a widow and the mother of four children, a communicant and a consistent Christian, has been driven from her home by her father-in-law, for presuming to allow her oldest daughter to attend school. I passed the last Sabbath there, and was gratified to see the steadfastness of her faith, and that of others. We had a company of nearly a hundred present at the afternoon services, and in the evening, in a neighboring village, where a pupil of the seminary is stationed, thirty-five were present. In all the villages where we have schools, there are services regularly on the Sabbath, and in most of them nightly meetings are held. At the city, our congregations on the Sabbath have, for some time past, numbered about two hundred. The papists seem to be losing ground this year. Many have left them.

We continue to mourn the absence of the special and converting influences of the Holy Spirit, without whose aid all outward prosperity and success is nothing. Pray, O pray for us.

Recent Intelligence.

SOUTHERN ARMENIANS.—Mr. Beebee, of Marash, in a letter dated January 20, mentions that the Pasha of the city had called on the missionaries in a very friendly manner, a thing, he says, "never done here before, and perhaps not in all Turkey." "He was received in the family sitting-room, and thus had the pleasure (or pain, just as he counted it) of paying his respects to the lady of the house." The Pasha mentioned a plan of his for bringing the Zeitoonites under Turkish rule, and expressed a strong desire that Protestantism might enter Zeitoon, hoping the missionaries would labor for that end, "for then," he said, "the Zeitoonites will be peaceable, and will pay their taxes well." Subsequently the Pasha sent several officers to Zeitoon to collect taxes, but they were

driven away, empty. The Pasha had sent orders to Albustan, Yarpuz, and other places, that no grain should be sold to the Zeitoonites. Several persons from Zeitoon had also been seized and imprisoned. "The end is not yet," Mr. Beebee says, "but if the Pasha remains firm it would seem that the Zeitoonites must submit or starve; and should they once be brought to submit, and any thing like a decent government be established over them, then will Zeitoon itself, a place of one thousand houses, and all the region round about, be open for direct missionary effort."

Seven persons, three men and four women, were received to the church at Marash in November. Against two others, who were expected to be received, some complaints had been made, and it was thought best that they should wait for a time. The church now numbers forty-eight, seventeen of whom were received in 1857.

On the last Sabbath in December services were commenced in a second place of worship at Marash. The missionaries hope thus to increase and extend their influence in the city, as well as to relieve the old place, which was becoming quite too small for the Sabbath congregation. The Protestants have accepted the conditions on which aid was offered them from the Hamlin fund in the erection of a church edifice, and a very fine site for a church has been purchased. The lot was owned by a Mussulman who had been unfriendly to the missionaries. Efforts had been previously made to purchase it for a church, but he had refused to sell, and about a year since built a new house on the lot. On the 30th of December this house was burned to the ground, and a few days after he called on Mr. Perkins, proposing to sell the place, as he did not feel able to build again. In a few days—"fast work for Turkey"—the arrangements were all completed, and the lot secured at what the Protestants consider a very reasonable price. When the house was burned, Mr. Beebee says, "the Pasha seeing the fire, and supposing it to be one of our houses, and that we had been set upon by a mob, immediately ordered his horse and came over, but returned when he discovered his mistake." An agent of the Porte, then at Marash, making the same mistake, was also on hand, manifesting his friendly feelings.

MADURA.—Mr. Little writes from the Sanitarium, January 5. He had been afflicted by the death of a little daughter, aged nine months. He had also been injured in one limb, more severely than was at first supposed, by a fall from a horse, and his genera-

health was not good. He repeats the call for a physician for the mission, and also for "a large reinforcement."

MACAO (Canton Mission).—Mr. Bonney says, December 16: "Yesterday about fifty were present at the services in my chapel, though it was a rainy day. I may truly say, nearly every one was an attentive listener." On the 5th of January he gave up his old chapel, and was preparing to enter a new one which he had engaged, situated in one of the most crowded thoroughfares of the Chinese part of Macao, which he hoped to have ready for public services within two weeks. "If we are favored with as large and constant audiences as last year," he says, "we may hope to see some fruit of the seed sown, and that truth will displace error in many hearts." Dr. Ball had secured a good preaching place outside the city walls. Mrs. Bonney received another little girl into her family school, January 7. She now has seven. Mr. Macy was expecting to leave Macao, January 14, to join the Shanghai mission.

CORRECTION.

A singular mistake occurred in announcing the departure of Mr. and Messrs. Jessup for Syria, in the Herald for April. The name should have been HENRY HARRIS JESSUP.

DONATIONS,

RECEIVED IN MARCH.

MAINE.

Cumberland co. Aux. So. F. Blake, Tr.	
Durham, Ch.	6 00
Freeport, 1st cong. ch.	6 00
Gorham, Rev. W. Warren,	25 00—37 00
Kennebec co. Aux. So. B. Nason, Tr.	
Sidney, J. S.	2 00
Franklin co. Conf. of chs. Rev. I. Rogers, Tr.	
Phillips, L. B.	4 00
Penobscot co. Aux. So. E. F. Duren, Tr.	
Brewer Village, Cong. ch. and so.	42 52
Orono, do.	26 33—68 85
York co. Conf. of chs. Rev. G. W. Cressey, Tr.	
Kennebunkport, South cong. ch. and so.	28 00
Wells, Mrs. HANNAH GOOCH, wh. cons. her an H. M.	100 00—128 00
Brownfield, Ch.	6 90
Gilead, Friends,	10 00
Isle Haut, Rev. I. Eaton,	1 00
South Paris, Ch. and so.	33 55
Sumner, do.	10 00
Sweden, E. W.	2 00—63 45
	303 30

NEW HAMPSHIRE.

Cheshire co. Aux. So. G. P. Drown, Tr.	
Jaffrey, G. A. P.	5 00
Grafton co. Aux. So. W. W. Russell, Tr.	
Hanover Centre, 1st cong. ch. m. c.	15 00
Orford, Mrs. F.	1 00—16 00
Hillsboro' co. Aux. So. J. A. Wheat, Tr.	
Greenfield, 1st cong. ch.	8 00
Nashua, do. (to cons. Rev.	
CHARLES J. HILL an H. M. 50 ;	150 00—158 00

Merrimack co. Aux. So. G. Hutchins, Tr.		Manchester, Cong. ch. a bal.	4 00
Concord, E. par. Rev. A. Manning, 12 00		South Danvers, A friend,	15 00—39 00
Sanbornton, Cong. ch. and so.	46 09—58 09	Essex co.	
Rockingham co. Conf. of chs. F. Grant, Tr.		Andover, West par. gent. 67,58;	
Brentwood, Cong. ch. and so.	19 53	la. 48,58; m. c. 35,84; to cons.	
Exeter, 1st and 2d do. m. c.	12 24	Miss SARAH GLEASON an H. M.	
Greenland, Mrs. L. P. W.	10 00	Students at Phillips academy,	
Windham, Pres. ch. and so.	12 00—53 77	15; a theolog. student, av. of first	
Strafford Conf. of chs. E. J. Lane, Tr.		sabbath preaching, 7;	174 00
Laconia, A thank offering,	10 00	Ballardvale, Cong. so. m. c.	10 00
Wolfboro', S. C.	10 00—20 00	Danvers, Gent. 110; lad. wh. cons.	
Sullivan co. Aux. So. E. L. Goddard, Tr.		Mrs. CATHARINE WILKINS an	
Cornish, Gent. 7,95; la. 26,02;	33 97	H. M. 113;	223 00
		Lawrence, A friend, 25; Lawrence	
	344 83	st. ch. wh. and prev. dona. cons.	
"It is the Lord's,"	5 00	EZRA H. BOOTH an H. M. 52,61;	77 61
	349 83	Salem, Crombie st. ch. m. c.	10 45—495 06
		Franklin co. Aux. So. L. Merriam, Tr.	
VERMONT.		Conway, Gent.	60 71
Addison co. Aux. So. A. Wilcox, Tr.		Wendell, Cong. ch. and so. 8; A. J.	
New Haven, Cong. ch. and so.	20 00	10;	18 00—78 71
Caledonia co. Conf. of chs. E. Jewett, Tr.		Hampshire co. Aux. So. S. W. Hopkins, Tr.	
St. Johnsbury, R. A.	2 00	Amherst, L. H.	1 00
Chittenden co. Aux. So. E. A. Fuller, Tr.		Easthampton, Williston sem. miss.	
Burlington, Cong. ch. 220,45; m. c. 22,55;		so.	40 00
av. of pew rent, 12;	255 00	Hadley, 3d ch. benev. so.	30 00
Orange co. Aux. So. L. Bacon, Tr.		South Hadley, 1st par. gent. 71,95;	
Wells River, Cong. ch. and so.	39 00	la. 47,10;	119 05
Orleans co. Aux. So. J. M. Wheelock, Tr.		Hatfield, Cong. ch. and so. to cons.	
Albany, Rev. P. Bailey,	75	Rev. JOHN M. GREEN an H. M. 55 00—245 05	
Coventry, Cong. ch. and so. 14; m.		Harmony conf. of chs. W. C. Capron, Tr.	
c. 10;	24 00	Sutton, 1st cong. ch. and so. 40;	
Derby, Cong. ch.	7 67	m. c. 21;	61 00
Glover, do. 14,45; m. c. 2;	16 45	Westboro', Cong. so. m. c.	20 21—81 21
Irasburg, Cong. ch.	15 00	Middlesex North and vic. C. Lawrence, Tr.	
North Craftsbury, Rev. Jacob N.		Fitchburg, A. Kenney,	10 00
Loomis, to cons. Mrs. DEBORAH		Leominster, M. S. H.	1 00—11 00
W. LOOMIS an H. M.	100 00—163 87	Middlesex co. South Conf. of chs.	
Rutland co. Aux. So. J. Barrett, Tr.		Holliston, A lady,	10 00
Brandon, Cong. ch. wh. and prev.		Lincoln, Cong. ch.	2 50
dona. cons. E. D. SELDEN an H.		Saxonville, Edwards ch. and so.	100 00—112 50
M.	2 00	Middlesex co.	
Fairhaven, Cong. ch. m. c.	7 00	Charlestown, 1st par. indiv.	27 00
Orwell, Rev. J. Hall,	20 00—29 00	Dracut, West cong. ch. and so.	
Windsor co. Aux. So. J. Steele, Tr.		19,50; 1st do. 12;	31 50
Acuteyville,	19 00	East Cambridge, Evan. ch. and so.	
Barnard, m. c. 1; Mr. S. 1; Nemo,		m. c.	16 34
2;	4 00	Lowell, Miss S. V. Hosmer, for ed.	
Bridgewater, m. c.	2 00	in Nestorian m. 50; John st. ch.	
Woodstock, Cong. ch. and so.	4 00—29 00	1;	51 00
	537 87	Winchester, C. Richardson,	50 00—175 84
Bennington, 1st cong. ch. m. c.	25 00	Norfolk co. Aux. So. Rev. W. L. Ropes, Tr.	
Dorset, Cong. ch.	36 63—61 63	Brookline, Harvard st. ch. to cons.	
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		st. ch. m. c. 15,82;	723 02
		West Roxbury, Evan. cong. ch. and	
		so. 23,80; S. B. 1;	24 80—140 82
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Truro, Cong. ch. and so.	30 00	Attleboro', 1st cong. ch. and so.	
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West Barnstable, Ortho. do. 13;		do. 5,25;	17 00—23 00
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18;	129 23—156 87	H. M. 200; for m. to Greece, 10;)	310 00
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(Of wh. fr. two friends, 43; W. T. S. 2;)	3,331 09	A steward, 1,000; a friend, 60c.; Chelsea,	
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Spencer, Cong. so. to cons. CHAS.		Holmes' Hole, cong. ch. 22;	1,091 71
E. SUMNER and Mrs. LUCRETIA			7,846 85
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Turkish m. 10;	247 92	J. B. Porter, Ex'r,	100 00
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Bethel, Cong. ch. wh. and prev. dona. cons. Mrs. MARGARET HARVEY an H. M.	52 00
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	461 87
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Plainfield, Cong. ch.	22 93
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Windham, do. la.	17 54—391 61

A friend,	2,194 74
	5 00
	2,199 74
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	2,346 46

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Monroe co. and vic. E. Ely, Agent.	
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Ogden, do.	14 54
Rochester, Plymouth ch.	50 00—76 54
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Cooperstown, Fem. miss. so. which and prev. dona. cons. Mrs. S. W. Bush an H. M.	50 50

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Elbridge, Coll.	18 00
Glens Falls, Pres. ch.	60 00
Gowanda, do.	10 25
Homer, Cong. ch. and so. 180,37; a friend, 10;	190 37
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Manlius, D. W. M. S.	1 00
Middletown, Pres. ch.	2 00
Newburgh, A friend,	2 00
Northville, Young people's miss. so.	5 00
Owego, A friend,	20 00
Parishville, Cong. ch.	8 00
Port Jervis, Pres. ch.	16 29
Southold, do.	15 00
Weedsport, Rev. G. W. W.	3 00
Woodstock, Ref. Dutch ch.	1 25—400 16

	3,711 40
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	4,711 40

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Shirleysburg, J. Brewster,	75 00
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	350 46

DELAWARE.

Wilmington, Hanover st. pres. ch. m. c.	69 76
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Richmond, United pres. ch. David Turner, Jr. to cons. Mrs. MARY C. TURNER an H. M.	100 00
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Coshocton, Pres. ch.	7 45
Roscoe, do.	8 55
Walnut Hills, Lane sem. ch. m. c.	7 42
	121 60
Ded. disc.	1 18—120 42
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Defiance, 1st pres. ch.	1 85
Elyria, do. 19; H. Ely, 10;	
E. D. 10; I. S. M. 10;	49 00
Oxford, M. C. W.	1 00—75 85
	196 27

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	50 00

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H. M.	100 00
Morgan co. Mrs. M. C.	1 00
	201 00
Ded. disc.	2 00—199 00
Chicago, 2d pres. ch. 185; New Eng-	
land cong. ch. 56,97; 1st cong. ch.	
I. W. B. 5;	246 97
Danville, Pres. ch. 20,54; disc. 44c.	20 10
Elmwood, Cong. ch. m. c.	25 48
Lockport, Cong. ch. and so.	14 00
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Morris, Cong. ch.	32 25
Rushville, C. S. H. B.	6 00
Washington, A teacher,	4 00
Waukegan, Rev. I. M. Weed and	
fam.	10 00—371 30
	570 30

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Augusta,	2 00
Brighton, C. O.	10 00
Fentonville,	20 32
Jackson,	31 70
Hastings, 7; M. S. E. 3;	10 00
Kalamazoo, Pres. ch.	70 18
Lodi, R. N.	2 00
Pontiac,	46 71
Saginaw City,	26 33—219 24
Ann Arbor, Pres. ch.	89 89
Dexter, N. D.	10 00
Salem, Cong. ch.	5 38
	105 27
Ded. disc.	1 07—104 20
	323 44
Adrian, 1st pres. ch. 48; disc. 72c.	47 28
Detroit, Fort st. ch. 147,81; disc. 1;	146 81
Milford, United pres. and cong. ch.	16 00—210 09
	533 53

WISCONSIN.

Columbus, Pres. ch. m. c.	1 75
Quincy, Cong. ch.	2 00
Wyoming Valley, do.	3 56—7 31

IOWA.

Burlington, Mrs. Abner Leonard,	50 00
Des Moines, Rev. T. Bird,	3 48
Wayne, Cong. ch. m. c.	5 00
Westfield, Rev. J. S.	1 00—59 48

MISSOURI.

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St. Louis, Holland pres. ch.	10 00—30 00

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Macon, E. Graves,	10 00
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NORTH CAROLINA.

Mater,	10 00
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TENNESSEE.

Bristol, J. R. Anderson,	10 00
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KENTUCKY.

Bowling Green, N. S. pres. ch. fem. mem.	28 30
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FLORIDA.

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Chatfield, Rev. E. D. H.	2 33
Faribault, Cong. ch. and so.	50 00
Monticello, do.	5 00—57 33

NEBRASKA TERRITORY.

St. Stephens, Mrs. S. Ballard, 2,50; Miss	
S. H. B. 2,50;	5 00

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Oregon City, Mrs. A. H. S.	6 00—16 00

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Micronesia m.	2 33
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Dakota miss. Hazlewood, m. c. 4,13; New	
Hope, ch. com. coll. 4,48; and	8 61
Goodwater, Choc. na. Miss Mary E. Denny,	
50; Wheelock, ch. 58,11; Stockbridge,	
two indiv. 5,25;	113 36
Madura, Rev. William B. Capron,	25 00
Montreal, C. E., Union meeting,	30 00
St. Catharines, C. W., 1st pres. ch. m. c.	60 00
	1,114 30

MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

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NEW HAMPSHIRE,	19 07
VERMONT,	5 20
MASSACHUSETTS,	75 40
CONNECTICUT,	49 52
NEW YORK,	55 70
NEW JERSEY,	15 50
PENNSYLVANIA,	123 00
OHIO,	7 90
ILLINOIS,	12 13
MICHIGAN,	4 50
WISCONSIN,	3 00
IOWA,	84 86
GEORGIA,	2 50
TENNESSEE,	1 00
MINNESOTA TERRITORY,	7 67
OREGON TERRITORY,	10 00
IN FOREIGN LANDS, &c.	50 19
	\$ 510 68

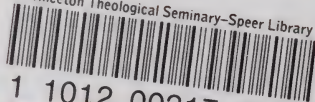
Donations received in March,	19,348 45
Legacies,	1,559 75
	\$20,908 20
✂ TOTAL from August 1st to	
March 31st,	\$154,158 €3

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